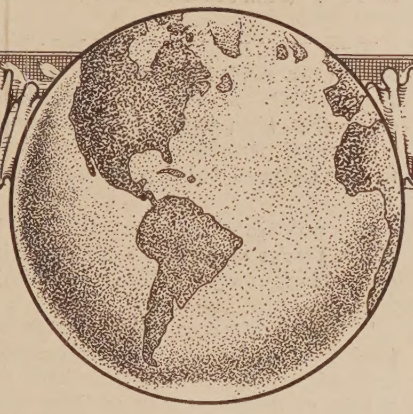
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 8, 1921



The Task of 1921

DISARMAMENT, more especially naval disarmament, should have been effectively dealt with in the Versailles Treaty. The continued increase of naval armament since that treaty is presumably for war at a time when the world has resolved itself to peace and, in any event, is so exhausted that another war in our generation will mean the dissolution of society. The money spent upon it since the armistice would have contributed materially to the entire economic rehabilitation of the world.

There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation in certain parts of the world, parallel with bursting warehouses of rotting food in other places. The continued waste of the world's energies and resources in such foolishness instead of moving these commodities from centers of surplus to centers of famine is one of the most amazing failures of statesmanship of our times.

Herbert Hoover.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1838 to 1897).

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Μιγμα

If you do not have a man behind the sermon you will not leave a sermon behind the man. (*John Coleman Adams.*)

Henry Ward Beecher, when asked what he did when people in his audience went to sleep, replied, "My sexton has standing orders that when anybody goes to sleep in Plymouth pews he must at once come to the pulpit and wake up the preacher."

How very polite Uncle Sam is to stay out of the League of Nations until even his enemies have entered! (*The Independent.*)

The cause of peace and the cause of truth are of one family. Even as those who love science, and devote their lives to physics or chemistry, even as those who would create new and higher ideals for mankind in literature, even so with those who love peace there is no limit set. Whatever has been accomplished in the past is petty compared to the glory and promise of the future. (*President Wilson.*)

Financiers tell us that the world owes $300,000,000,000, but since the debt is owing to persons in the same world everything will come out all right in the end. (*Boston Shoe and Leather Reporter.*)

Now, mark me well, it is inherent in the nature of things that from any fruition of success, however complete, shall come forth something that shall make a greater struggle necessary. (*Quoted by Lloyd George from Walt Whitman.*)

The new theology says that Jesus Christ is *a* son of God. The old theology says that Jesus Christ is *the* son of God. (*The Baptist.*)

In the recent "Message to the Churches" from the Federal Council, we are reminded that we must show men what Christian discipleship means for industry, that "all forms of business are primarily concerned with human personalities," and "the time has come to prove our faith by our works." It will be hard enough for the poorer folks to go back to "hard pan" without such ruthless attempts to rub it in on the part of conscienceless financial interests. It is an hour for brotherliness, for human sympathy, for mutual kindness. (*Reformed Church Messenger.*)

"The first step toward new membership is life and activity in the old membership. Live people do not join dead organizations."

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Age has an occasional right Youth is bound to respect.

* *

Do not let the funeral dirge take the place of the exultant hymn.

* *

The telephonic pastor is like unto the apple tree of many leaves but no fruit.

* *

The young people of to-day are more responsive to a challenge than to an appeal.

* *

When we begin to fail to see the good in man and the beauty in nature, we are beginning to get old.

* *

On a round earth the sun never sets; the glow of going down in one place is the glory of the dawn in another.

* *

A Universalist once tried to be a pessimist, but as soon as his Universalism struck in, he struck out as an optimist.

* *

We must set before our people a vision of great things, even impossible things, if we expect them to get anywhere.

* *

When you thought God had not treated you just right and were a little resentful, honestly, did you give God a chance?

* *

How can we expect even a great man to do a great work when we tie his hands and feet with a thousand strands of petty details?

* *

As well try to conduct a military campaign without communication between the divisions as to try to run a denomination without a church paper.

* *

The remembered fragrance which clings to your hand as you distribute happiness is far more effective than a whole bottle of attar of roses locked in the safe.

* *

The minister who boomed his church in a whisper and waved his flag behind his back was the one who went into secular business because he could make more money!

The successful church is the product of cordial co-operation among the workers. All having a common goal to which there are many paths from many places, the fellow in the East will go West to reach it, while the fellow in the West must go East to get to the same spot.

* *

Looking Backward

In these days we are all looking back into the home and church life of the Pilgrims and Puritans to whom we are indebted for the religious freedom of America, and for some other things. We are in danger of having our ideals fixed and made unchangeable by the master sculptors who have put their ideals into stone or bronze. The Saint Gaudens "Puritan" in Springfield and Cyrus Dallin's unfinished "Pilgrim" are pretty sure to dominate the general "impression" of these types. And worthily, too, for they are wonderful conceptions. But it is well for us to remember that our Pilgrim and Puritan progenitors were neither stone nor bronze, but human flesh and blood, and we must remember that they were subject to the same weaknesses and as frequently stumbled by the way as do we, and yet there was in them the spirit of integrity which never faltered, which enabled them to stamp indelibly their character upon America. It is very easy for a bronze Pilgrim or Puritan to be immaculate, but let no one forget that they were flesh and blood when they won the distinction and honor of becoming bronze.

Where Is the Crusade?

Do not expect to find the Crusade with a telescope! Do not expect to hear of it by wireless. As far as you are concerned it is right in the local church where you worship and work. It is in the Sunday school, the Young People's Union, the Mission Circle, and especially in the minister's study. Do not wait for it to come to you from the outside; start something right at home. Our leaders are not so much to do something for us as to help us do something for ourselves. Two new members actually received will count more than a hundred promised. The local Crusade is the key to a triumphant denominational Crusade. The pastor leading the leaders of all the organizations, will march to victory. This mighty awakening of the forces of Universalism is no one-man

movement. The genius of our faith is democracy. Unless we are all in it we have missed the heart and soul of the enterprise. Therefore start the Crusade in your own local, home church. And keep it going there.

* *

The Renaissance of Theology

A religion without a theology is just about as active and efficient as a man without a skeleton, and about as attractive as a gob of wet clay on a rock! There has been a widespread effort during the last few years to dissect the bones of theology out of the body of religion, and in proportion to the success of the effort has the body become flabby and unhealthy. Churches grew and prospered in the days when they could stand up on their feet and fight for their principles; and they had principles to fight for. That is, every church stood for something which it believed with all its might. Not always were those principles worth while, but the believers believed them with a mighty conviction. But to-day many, perhaps the great majority, are thinking and saying, "It does not matter what you believe or what church you go to!" and so they do not believe anything and do not go to any church. They have lost their skeleton! It was but a little while ago when a distinguished professor in Harvard announced that there must be revival of theology, and if we are to have a Christian Church with any backbone in it this revival must come. But it must be a revival of theology and not of dogma. There is a difference: theology is a science, dogma is very largely named prejudices and superstitions. No church with a defective or inadequate theology can hope to stand up, no matter how well buttressed by traditional dogma. The great elemental principles must be established and believed and defended if the Christian Church would take its place among the virile and practical forces of life.

* *

"HEALTH TOWN"

DOES your town advertise that way? Can it honestly do so? What per cent of your townsfolk die from the criminal neglect of the community? Do you care? Do you know?

Framingham, Mass., is advertising itself by a map of the town surrounded by a red circle bearing the words "Health Town." Elsewhere in this issue we publish an account of some of their community health work, written by its chief health officer, Dr. Armstrong. It's a splendid and inspiring story and every citizen of Framingham may well be proud of it.

But how about your town? When you stop to think of it, isn't it a shameful thing that your town isn't "Health Town" too? Why do you go on letting ten per cent of your people die—because you neither know nor care?

It may help you to realize your own responsibility if you know a little more of the Framingham story. The town contains among other things a great manufactory where more than four thousand people work. Its executive head has won a deserved reputation for industrial leadership and as a pioneer of industrial democracy. Like every man who tries to do his best, he has done more and better than he knew. The standards of intelligent efficiency that he has set up in the factory have overflowed into the community. Men and women trained to be intelligently alert in their work have been intelligently alert about their other vital concerns. Henry Dennison would be too finely modest to admit that this is his work, but wherever a man or woman starts out to serve a community, the spirit of service proves contagious.

* *

LLOYD GEORGE

GEORGE ELIOT wrote the spiritual biography of Lloyd George the year he was born. Those who remember the story of Tito as unfolded in "Romola" will have little difficulty in understanding how the radical has become the reactionary and the defender of the Boers the oppressor of the Irish.

The story of Tito is the ever repeating tragedy of those who believe there is an easier way than the right way. From evasion to compliance, through cowardice to crime, until the wages of sin become death. The career of the present British Premier is one of the saddest of our time. Its immediate consequences to the unfortunate people of Ireland should not cause us to forget that Lloyd George is not England nor destroy our faith in the English people.

* *

THE "NEAR EAST" AND THE HOOVER CAMPAIGNS

THE new appeal for the starving children of Europe following Mr. Hoover's earlier participation in the appeal for the children of the East has led to some confusion.

The funds raised and pledged for the Armenian orphans are administered by the older organization, the Committee on Relief in the Near East. Money sent them can not be used for the starving children of Europe. Money sent to the Hoover Committee, on the other hand, can not be used for the continued support of the Armenian orphans. Each committee, however, contains those identified with the other, and there is no rivalry but heartiest co-operation between them.

The Leader will be glad to receive and forward contributions designated for the children of Europe as it has done for those of Armenia, but the time of the present European campaign is too short to allow us to organize for its support.

* *

COUNTING THE COST

GENERAL TASKER H. BLISS, long recognized as one of the ablest military authorities in the United States, elsewhere in this number makes a staggering indictment of militarism. He tells us that all we have just passed through is less horrible and less disastrous than what lies ahead if we let ourselves go forward unto an armed and increasingly arming world.

What General Bliss says is reinforced and emphasized by General Pershing. Speaking at the Hoover dinner in New York the commander of our armies in the World War warned us against a continuance of this colossal expenditure for armaments:

As we contemplate the causes of the World War and realize its horrors, every right thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence.

An important step would be to curtail expenditures for the maintenance of armies and navies.

The estimates recently presented to our Congress for naval and military purposes contemplate an appropriation for the next fiscal year amounting to more than $5,000,000 a day for every working day in the year. This is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times should be considered necessary, especially when the most rigid economy in governmental administration is essential if we are to avoid bankruptcy. But we are only one of the many nations that contemplate taking upon themselves such an enormous burden, in addition to their tremendous war debts.

* *

PANICKING FOR PROFIT

IT is true that we are facing economic readjustments that will bring temporary hardship to many individuals and possible disaster to some unstable enterprises. In the deflation of exaggerated, even fictitious, values there is excuse if not reason for a certain amount of that financial hysteria that is the real cause of panics. On the whole, however, business men are behaving admirably and in many lines the industrial group is generously helping its weaker members to carry through.

But the economic warfare between groups goes tragically on, and like all warfare it refuses to be civilized or Christianized. In spite of the arrested if not declining cost of living and the crying need for homes, the carpenters in one of our great cities recently demanded a fifty per cent increase. On the other hand it is frankly admitted by many employers that shutdowns are for the purpose of "bringing labor to its knees."

Just now there is something worse and more dangerous than this going on. Public and private credit is the air business breathes and there are evidences that it is being poisoned for profit. Here is a glaring instance of it. For weeks the daily press has given the impression that the banks of North Dakota were generally closing their doors, and that the state is nearing bankruptcy. As a matter of fact the entire combined liabilities of twenty-five banks temporarily closed by the state examiner are less than those of one of the four trust companies in the city of Boston that recently went into the hands of receivers.

But in North Dakota an organization of farmers has captured the state government and is trying certain experiments in co-operative marketing of their great staple, wheat. They may or may not succeed, but every right-minded man ought to resent the attempt to ruin their collective credit as he would a similar attack on his individual neighbor.

Judge Gary of the Steel Trust declared the other day that the Golden Rule is "temporarily suspended." Perhaps the Ten Commandments have been suspended too. If so, there is no greater or more immediate task before us than to put them once more in operation between groups and nations as well as individuals. There can be no more sinister or contemptible manifestation of this "suspended" morality than an attempt to wreck a community for the loot that may be salvaged, and whatever other papers may do the religious press is bound to protest.

* *

ARE WE EQUAL TO EQUALITY?

THERE has always been a strife between the importance of quantity and the value of quality. But the question of quality itself is now becoming a question of equality. Can we really say that out of quality comes equality?

The Japanese are reported to have restrained themselves at the meeting of the League Assembly concerning the question of racial equality in that they did not raise the issue at this particular time. However, we have been given to understand distinctly that this means only a postponement of the issue. The Japanese honor and pride of race are involved in their evident desire for an international recognition—formally expressed—of their being equal to the people of other nations and races. If by chance Americans feel superior to the Japanese—and to some this seems obviously indicated by the California incident—the question then arises as to whether the Japanese are the ones who properly should present this issue. Or should Americans, from their quality, become sponsors for the doctrine of equality?

The Japanese played with this issue at Versailles, where the world was "almost persuaded" to be Christian. And under the conditions then existing America was obliged to say "except these bonds" in inviting other nations to emulate her example in democracy. If at that time or preceding it, America from her quality had sponsored the doctrine of equality, her hands would have been far more free in connection with the matter of Shantung.

If perchance America seems to exercise undue delay in preaching the gospel of equality, how can she hope to be considered as acting consistently with her own Declaration of Independence? In that document the colonial fathers announced "all men are created equal" as a "self-evident truth." Were they wrong in this declaration? If they were right, should the question of racial equality remain any longer in the academic stage as far as America is concerned? Or has the equality of men ceased to be a truth? Or has it simply ceased to be self-evident? Our early Americans didn't place any limitation on their statement. They did not say that all men in America are created equal. They said "all men are created equal." If we are under bonds concerning this question they should be the bonds guaranteeing equality, and not the bonds that shackle our hands from free action in supporting it.

Universalism has written its own keynote as "the Universal Fatherhood of God." Whence came the Japanese? If they belong to the same family of "God who is the Father of all souls," why should we call them foreigners? And why also should not the voice of Universalism again proclaim the self-evident truth in whose spiritual light America was born, and lead America to rediscover herself and to discover in her own fundamental principles at least her own position concerning this vital problem of world peace?

At Tea with Tagore

The Rev. Joseph Fort Newton, D. D.

WHAT is wrong with the world? Why is it so upset and out of joint? What truth have we missed that we can not set it right, can not find a way out of the bog into which it has fallen? What can the great, deep mind of the East tell us for the healing of humanity?

Questions such as these were in my mind as I went to a meeting with Rabindranath Tagore, the Hindu poet and seer, kindly arranged for me by a young man of India whom I had learned to know and love in London. There came back the scene from "The Talisman," by Sir Walter Scott, telling how, a truce having been called, Richard and Saladin met and a test of skill was proposed. The big brawny man of the West with one blow cut a bar of iron in two, and the man from the East was amazed. Then Saladin, in his turn, drew a keen scimitar and in an instant, as with the twist of the wrist, laid open a pillow of down. King Richard was amazed at his dexterity. It was a parable of the East and the West, in their qualities of mind, and I wondered if they could ever really understand each other.

Kipling said no. East is East, he said, and West is West, and never the twain shall meet. But they have been meeting for ages. The Bible we read is a book of the East, and he whom we follow as the Master of Life wore a turban and a tunic. Time out of mind the thought of the East has been fertilizing the West, opening seeds of faith and beauty. The Light of Asia, even when seen through the stained glass of poetry, warms us strangely—touching our prosaic life with the glow of that eternal mysticism out of which the great religions were born. A common afflatus pervades the epigrams of Goethe, the oriental poetry of Hugo, the music of Verdi, and the essays of Emerson—the wandering brotherhood of the winds having brought a rich pollen from afar.

It was in 1866 that Keshub Sen gave his great lecture, "Jesus Christ, Europe and Asia," and three years later the same voice was heard in the question, "India asks who is Christ?" The answer was that he is a prophet of the East, and that the men of the East may, perhaps, know and understand him better than we who live in the West. Four years later came that golden book, unique in our annals for its spiritual insight and beauty, "The Oriental Christ," by Mazoomdar, afterwards the dear friend of David Swing, who described him as "a soul perfumed by the winds and flowers of heavenly places, a shadow of the early Christians who followed Jesus with shouts and palm branches." Yes, Kipling was wrong; no one can compute the debt which the men of the West owe to the men of the East.

It was in the Algonquin Hotel, and the room in which I was received had a touch of eastern light and color, as if the poet had brought a bit of India to America. Standing beside the tea-table, he greeted me with a gentle, stately simplicity of courtesy, friendly without being too formal, and we began talking of his various visits to our country—the first when his son was a student at the University of Illinois, the second when he came in the interest of his school, this being the third. As he talked his exquisitely soft voice was like music, and the impression of a great spiritual personality made an atmosphere in which one thought only of the highest things. His oriental robes, his dome-like forehead, his long iron-grey hair and beard, his beautiful dark eyes, made a picture of singular winsomeness, as if some figure had stepped out of the pages of the Bible.

As he talked on, speaking with the English accent —beginning a sentence in the treble key and sliding down—I remembered how when Yeats sought to find some one with whom to compare Tagore he went back to Thomas a-Kempis. But a-Kempis was obsessed by the thought of sin, and Tagore seems to have as little thought of sin as a child. Say, rather, that he is a kind of blend of Walt Whitman and Francis of Assisi—a soul to whom the law and life of the world is love, comradeship, joy. My mind went back to my first reading of his poetry, in "Song Offerings," and the enchantment of it—like floating, far-off music, with a wistful elusive sadness, yet with touches to remind one of the Song of Songs, its imagery so tenuous at times, like filmy smoke-tapestry —and how, later, I had a happy argument with Alfred Noyes as to whether it is poetry at all or not. From these memories I was called sharply back by what he was saying about America.

"It is indeed strange," he said. "When I walk the streets of your brilliant city, people look at me as if I were a man of another planet. I am a comic figure. They smile at me, curiously. What can it mean?"

"No, our people are not unfriendly," I hastened to assure him. "Your oriental dress is odd and unfamiliar, and they look at you with the curiosity of provincials. They do not mean to be unkind. In London men of the East are often seen, but in New York it is not so. Your people do not come often enough."

"But you will not let them come; you shut them out as despised Asiatics," he replied. "They are 'the scum of the earth' to you, apparently. America does not want us. Our ancient culture, our old and sweet customs mean nothing to it. Our ways are wrong because they are different. America lacks respect for unlikeness, for otherness. Its democracy seeks to make all men alike, to run them into one mold, to rob them or shame them out of their picturesqueness of diversity. Americanization seems to mean that when all accept a certain formula it is enough; but old racial traits and cultural characteristics can not be ironed out of humanity. Nor should they be. It is not a melting-pot that is needed, but a flower-garden, where each race may bloom and add its beauty to the commonwealth."

"It is only too true," I admitted, for he had put his finger upon the absurdity of regimented democracy which seeks equality at the expense of liberty. "But America is young, as the lives of peoples go, and we have much to learn. Our faults are the faults of

youth, and may be overcome. To go from America to England, for example, is like leaving a foot-ball team to attend a faculty meeting. America needs India, and, if I may say so, perhaps India needs America."

"Ah, it is well said," he agreed, emphasizing his approval with a graceful bow of the head, "it is good to hear you say it. So few men of the West think that India has anything to give to the world—forgetting our high philosophy and our rich literature and our treasure of song. They come to us for what they can get, not for what we can give—seeking to exploit us, not to understand us. They are not comrades, but conquerors. They think we are inferior to them because we are unlike them. Our culture is ignored in their universities—they do not know us, lacking the sympathetic insight needed to see a different point of view."

There was a hint of pathos in his tone, and I reflected that he spoke as a poet commanding the largest audience ever won by any poet in the world. From end to end of India his songs are sung, especially his songs breathing a passionate love and praise of his motherland.

"What is wrong with the world that we misunderstand each other so sadly? Why have we gotten so snarled and twisted and seem to see no way out? After all, we are brothers, made to share the large innocence of nature and the unfailing love of God. Why have we gone so far astray?" I asked, thinking to lead up to other matters that I had in mind.

"The world does not know the truth," he said simply. "It has no common idea about which its life may unite and cohere. It has forgotten, if it ever discovered, that down below race, rank, religion there is a fundamental humanity—man as man—which is universal and everywhere the same. I am a man of India as to my origin, training, and outlook; but I am something else—I am a human being, a man of humanity. I have learned that, though our tongues are different and our habits are dissimilar, at bottom our hearts are one. The clouds, generated on the banks of the Nile, fertilize the distant shores of the Ganges. East is East and West is West—God forbid that it should be otherwise—but the twain must meet in amity, peace, and mutual understanding. Their meeting will be all the more fruitful because of their differences. Humanity will be perfect only when diverse races and nations shall be free to evolve their distinct characteristics, while all are attached to the stem of humanity by the bond of love. I do not think in terms of nationality, but in terms of humanity."

"Not even in terms of Indian nationalism?" I ventured to ask, interrupting. "You do not support the nationalist movement of India, rumors of which we hear from time to time?"

"Yes, even Indian nationalism; I am beyond all that. We need a new vocabulary as well as a new mind in the world. I am as much at home in America—if you will allow me to be—as I am in India. Besides, India is not a nation; it is many nations, many races. It has an appearance of unity only because it must seem to stand together against the dominance of big empires. All imperialism—except the imperialism of love—is wrong. It brings little nations and various races together, like chips in a basket, but they do not unite; they are simply held together. There is no bond of union."

"Will not the League of Nations tend to bring men and nations together in a different spirit and upon a better basis?" I inquired, little dreaming what the answer would be.

"No, no," he cried, with more force and fire than at any moment before. "It is a League of Robbers. It is a failure because it is founded on force. It does not really care for small nations, except as pawns in the old game of dicker and grab. It has no spiritual foundation. The time is not ripe. Humanity is not ready for it. A new machine is of little advantage if it be run by the old power and for the old ends. Organization is not brotherhood, and God cares more for a brother than He does for an empire. The great war was one of the blows of God seeking to break down our materialism, our selfishness, our narrow nationalisms. It made a dent, but only a dent, in the crust. Other blows will fall betimes. Until we learn to live together by the real law of our nature—the Law of Love—a veil will hide the beauty and wonder of the world, leaving us to wander alone or struggle together in confusion and strife."

"In short," I interjected, "what we need is the law of love, as Jesus taught it, and the vision of the Kingdom of Heaven as it shone in his mind."

"Yes, Jesus was right," and he spoke the great name with evident love and reverence; "and he was a man of the East. His words are not simply whiffs of fragrance—they are indeed poetry, but poetry believed in—but also great laws of life and truth; as much so as the laws of chemistry. But you do not believe in Jesus. If you did America would be happy, and joy and laughter would walk the common ways of men. But America is not happy. It seeks pleasure, but it does not find joy. God is wanting—"

Of a sudden a light came into his face, as if he saw a vision, and he talked—more to himself than to me—about the love of God. I shall never forget it. The rush and roar of New York was hushed, and the room became a sanctuary. In this far country his mind had found its native land of the spirit. I might have been listening on the hillside of Galilee, or beside the sea, while Jesus taught. I dare not try to reproduce his words. They were simple words, but they had such radiance of reality as I have never seen or felt before. I felt the everywhereness of God and His all-encompassing goodness. It was like a revelation. I shall never bow in prayer again without thinking of that moment, and how real, how lovely, how ineffably near God was. "May he grant us the beneficent mind," he said, softly, quoting from the Upanishad, and neither of us spoke for a spell.

"How can we make this vision real to men?" I asked, reluctantly breaking a silence that was sacred. "The more lovely it is the more one feels impelled to seek some method whereby to communicate it to others."

"It will triumph," he said, "because it is true and beautiful. In every land where I go—especially on this journey, which has taken me to France and Belgium before coming to America—I find numbers of men who seek the truth and are yearning for its

realization. They are outcasts, for the most part, vagabonds, poets,—as Jesus was in his day. But they are witnesses of the truth, keepers of the soul of humanity. What we need is a League of Vagabonds, so to name it, some kind of fellowship between these men of God whom one finds in the most unexpected places. Yet everywhere they recognize one another, as if they had some password between them. They have the secret for the healing of the world. They know God who is known not by words, but by love, by joy."

Continuing, he said that such a conception might seem, at first, visionary in our practical America, the mere fancy of a poet. But it is not. Once, by the mercy of God, a truth is born into the world, it can never be expelled. Nor can it be defeated. All who see it are thereafter co ıscripts in its service. We must have faith in truths, in ideas, in the finer forces that work quietly, as seeds grow, and never tire, never sleep. At the same time, we must use all means within our power to realize our ideals in practical life.

"That is one thing that brings me to America, to know your people, to see your vast, uprising young nations, and to divine, if it may be, what its spirit is. Hereafter my life and all that I have—which is only a little—is to be devoted to establishing first in India and then elsewhere, if possible, a university in which the better minds of all races, to whom we must look for leadership, may mingle, and the culture of the East and the culture of the West may be united in fellowship. It is men of world-mind that we need, men of the spirit, who see that we are all citizens in the Kingdom of Ideas. In this way, long after I am gone, when in the purpose of God the time does come for a real League of Humanity, there will be men large enough to see the human scene as a whole, who understand that the good of humanity as a family actually exists, and we shall not suffer such a bankruptcy of constructive faith and vision as we have in our day."

Such, imperfectly reported, and lacking the art to reproduce the atmosphere of a noble and stimulating personality, was my talk over the tea-cups with Tagore. My feeling, as we parted, was that I had met one of the most remarkable men, and surely the greatest lover of God, it has ever been my joy to know. If the things of which he talked, as I report them, seem vague, it is to be remembered that they are no more to be uttered than the ecstasy of spring mornings or the light that lies on purple hills. But it is to that open window of spiritual vision that we must look for real guidance, and it is the poet-prophet who must lead in the way and will of God.—*Christian Century.*

The American Community and Tuberculosis Control

D. B. Armstrong, M. D.

Executive Officer Framingham Community Health and Tuberculosis Demonstration

WHAT are the resources of the American community for health creation and disease prevention? Can these resources be mobilized for the successful control and elimination of a chief cause of preventable deaths, such as tuberculosis?

Tuberculosis kills one in ten people who die. It kills one in three in the industrial age group. It is responsible for 150,000 deaths annually in the United States, and incapacitates probably 2,000,000 people annually.

Tuberculosis is a disease of all age groups; it is related to all social and health problems, and can not be divorced from the problem of general community welfare. Further, tuberculosis is an intimate personal problem. It is not so much a problem of general sanitation, such as is illustrated by the relationship between typhoid fever and pure water supplies. Its control depends more upon personal hygiene. It is, therefore, a local community problem—it is a typical problem of American community life.

With this point of view, the Framingham Community Health and Tuberculosis Demonstration was started in 1917, under the auspices of the National Tuberculosis Association, financed by a special gift to that association by the Metropolitan Life Insurance Company. This Demonstration has been under way for four years, and will probably be continued for four years more, at an estimated eventual outlay of approximately $200,000.

Framingham, Mass., was selected for this Demonstration after a long study of American communities, for the reason that it is a typical American industrial town, made up of representative groups of different social, economic and racial status. The objects of the work in this community of 16,000 people were to find all existing cases of tuberculosis, to apply the best known means of treatment, and to build up on a permanent basis in the community a health machine for the promotion of hygiene, the elimination of tuberculosis, and the prevention of disease in general.

The approach to any community problem must be quite similar to the study of the individual. The social engineer or health specialist is the "doctor" who studies the community in order to make a *community diagnosis.* Consequently, the first step in Framingham, undertaken by the staff of the Health Demonstration, with the co-operation of the local health authorities, was to study general sanitary conditions in schools, factories, etc. This study of environmental factors was supplemented by a study of individual conditions, involving the wholesale examination of large groups of the citizens of Framingham, on a voluntary basis of course. In this way the community hazards to health were ascertained, and in this way a community diagnosis made.

The defects and needs of the community led naturally to the development of a *community treatment* program. In order that this treatment program might have permanent effect, it was of course essential that the Demonstration act, wherever possible, through local agencies, so that practical health services, when once established and demonstrated to be of worth, would be maintained by a responsible and permanent local health agency. As a result of this method of applying community treatment measures, many

practical health services have been established, a few of which may be mentioned as follows:

1. Infant welfare work, including prenatal visiting, well baby clinics, home nursing, medical attendance at the clinics, etc.—under the auspices of the Framingham Board of Health.

2. Pre-school clinics and educational work—under the auspices of the Framingham Civic League.

3. A children's summer camp, still carried on by the Health Demonstration, though aided essentially by the Red Cross, the Civic League, the Women's Club, etc.

4. School health work, including physicians, one nurse, one dental nurse, dentists, clinics, posture work, physical education, etc.—under the auspices of the Framingham School Committee.

5. Industrial health work, including full-time physicians, clinics, nurses, etc.—carried out by local factories.

6. Tuberculosis nursing and clinic work—carried out by the Department of Health.

7. Domestic Science and home food instruction—with the aid of the Framingham Normal School.

8. Recreation, swimming, etc.—carried on by the Framingham Park Commissioners and by the Framingham Civic League.

9. An educational campaign for health, including health letters in the Framingham *Evening News*, health talks, exhibits, health movies, lectures to mothers and industrial workers, etc.—carried out by the Tuberculosis Committee of the Framingham Civic League.

Thus, all of the age groups in the population are benefited by medical and nursing facilities and health instruction. Through educational campaigns the citizens are urged to go to their own physicians for a regular medical examination, and all cases of disease discovered in the health examinations by the Demonstration are referred to local physicians for treatment and advice. Through the Health Demonstration the physicians of Framingham are offered the advantages of specialist advice with reference to difficult or doubtful cases of respiratory disease, and in this way, through the co-operation of the physicians, a great many hitherto unknown early cases of tuberculosis are discovered, and are given treatment in a stage of the disease when there is substantial hope of cure.

Framingham believes that health is purchasable. When this work started in Framingham, the community was spending about 40 cents per capita a year on health. It is now spending about $2 per capita a year, half of which comes from the community itself through public taxation, and half of it from private agencies such as the civic organizations, the factories, etc. This money buys pre-natal work, infant welfare work, pre-school, school and factory work, special tuberculosis work, general sanitation, etc. It provides nurses, physicians, clinics, dietitians, health educators, etc. The next great step in the final development of a complete health program in Framingham involves the effective inter-relating and the strong co-ordination of all of these participating agencies in the community.

Now, if the community is willing and able to provide adequately for its health work, what will this provision purchase? What does money buy in health assets? To speak only in tuberculosis terms, it may be said that the tuberculosis death rate has recently been cut approximately in half, under what it was during the decade preceding the Demonstration years, after legitimate corrections for errors in death certification and in residence. These same measures, if successfully applied in an American city of 100,000 people, ought, therefore, to save at least seventy-five lives annually. If applied to the United States as a whole, it would mean a saving of 75,000 lives annually—a figure which is comparable with our loss in the Great War.

The average citizen is dependent upon the community for his hygienic and social environment. He finds in the community life an opportunity and an obligation for community service. There is no more important element in community life than health—community health, which is, after all, but a composite of individual healths. What Framingham is doing, any community can do. It pays in dollars and cents, for unnecessary sickness and preventable deaths are costly luxuries. It pays in happiness, in the "life more abundant." Physical health is an essential foundation stone for the broader community life, for our future social and economic, and, indeed, spiritual evolution.

The Revelation of John*

The Rev. Lewis B. Fisher, D. D.

THE International Commentary on Revelation has just come to my desk, and is of unusual interest. It is in two large volumes, written by Prof. R. H. Charles. It is the latest attempt of recognized scholarship to explain the last book in our New Testament, which has always been the despair of scholars. Perhaps, even after reading these thick volumes of Professor Charles, we may still find ourselves wishing that Revelation had been left out of our Canon, as it was from the Peshitto and also from the Armenian, and some other versions, until the thirteenth century.

Professor Charles has spent practically all of his working life studying Jewish and Christian Apocrypha, and has given twenty-five years to this work on Revelation. He attempts to restore the poetic form in which he is sure the author wrote, and he is also convinced that Revelation is decidedly a book for to-day. Professor Charles is glad that his volumes were delayed by the war, so that they may now appear in the fittest year. For this is the year that has witnessed the greatest overthrow of might against right that the world ever saw, and therefore this year is the

*For sale by the Universalist Publishing House. 2 vols. $8.

greatest fulfilment of the prophecy of Apocalypse. But he declares that the war just over is only one skirmish in the war of light against darkness, which is always on until light wins. He is sure that John saw this warfare more vividly than any other New Testament writer. Both individuals and nations are to carry on this war, without haste and without rest, inexorably, until the kingdom of this world becomes the kingdom of God and His Christ.

Professor Charles is sure that John the Disciple was martyred before the year 70, and therefore that he couldn't have written a word of our present New Testament. The fourth Gospel and the Epistles of John were written much later by John the Elder. Our book of Revelation, however, was written by John the Seer, a Jewish Christian who spent most of his life in Galilee and then went to Ephesus.

This John the Seer wrote in Greek, but he thought in Hebrew, which is one reason why the book is hard to understand. The Seer wrote during the reign of Domitian, 81-96. Especially during the last of his reign Domitian was a monster of mad cruelty, who insisted on being worshiped as deity, and tried to kill all who refused such worship. While the Seer used sources dating back to Nero, he was writing in the day when Domitian was fully set on exterminating Christians. Revelation is the drama of the Saints and the Beast in conflict, which conflict can never know compromise, but must go on until the Beast is in the Lake of Fire. As said above, this conflict is always on until the victory of Christ is complete.

John the Seer had in mind a complete plan of the drama, and kept to unity of plan. But unhappily the Seer died when he reached Rev. 20 : 3, leaving material for the close of his work unfinished. The finishing, editing and revising was done after his death by a devout but very unintelligent editor. This editor knew Greek better than the Seer, but he had no sense of the drama. Professor Charles has a very hard opinion of this editor. He not only calls him unintelligent, but says that he betrays a depth of stupidity all but incomprehensible, and declares that, "in spite of his abysmal stupidity and heresies, he has achieved immortality by securing a covert in the great work which he has done so much to discredit and obscure."

This unfortunate editor is even dishonest and tampers with his master's text. He is "a shallow-brained fanatic and celibate, who crowns all his sins of editing by invoking an anathema on anybody else who follows his example of changing a syllable of the Seer's work."

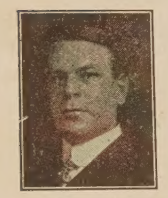
One trembles when he reflects what would happen should Professor Charles meet this poor editor somewhere in the universe, and be reminded by him of what happens to the man who calls his brother a fool.

However, this misguided editor will henceforth do no more mischief. Professor Charles has exposed him by pointing out every word and sentence that he interpolated in the writings of the Seer. Now for the first time we can read Revelation just as the Seer wrote it, with the unintelligent editor out of it.

It must be something of a comfort to Universalists to learn that most of the passages in Revelation that have been quoted as proof texts against us are interpolations of this unintelligent editor. He is sure that John the Seer taught "the final condemnation and destruction of all evil." He finds the Seer declaring "that there will be neither sin, nor crying, nor pain, nor death any more. In fact there can be no place at all for these in the universe of God."

Whether this optimistic conclusion is the last word of Biblical scholarship or not I can not say, but it is easy and pleasant for us to believe that all contrary opinions come from incompetent and dogmatic editing of Revelation.

Following the General Superintendent



JUST to keep the wonderful Gloucester Celebration fresh in the memories of those who were present at the meetings, and to pass the spirit of the occasion on to a few who were unable to make the "Pilgrimage," this belated chronicle is here recorded.

It is expected that the memorial volume "From Good Luck to Gloucester" containing the notable addresses delivered in connection with the celebration will be ready for delivery very soon. It is hoped that the appearance of this article, at this particular moment, will create an appetite for a closer contact with the celebration ceremonies that will result in a flood of orders at the Publishing House for copies of this book. If you made the Pilgrimage you want this volume, that you may sit down occasionally and live the whole thing over again. If you did not make it you want the book that you may do the next best thing—saturate yourself with the messages delivered by those who did the speaking. The historical volume is to cost $2.50. If the desire for a copy takes hold of you as you read these lines, send your application to the Murray Press, 359 Boylston Street, Boston, Massachusetts, while the impulse is upon you.

As the pilgrims approached Stage Fort Park, where under a roof of canvas most of the meetings were held, a sight never to be forgotten greeted the eyes. Tents large and small were in evidence everywhere from the top of the hill down the slope to the water's edge. This scene alone, over which the stars and stripes were fluttering in the gentle breeze, made the blood flow faster in your veins while it gave you the impression that the Gloucester Universalists and citizens generally had left no detail of preparation untouched in looking after the comfort of the pilgrims.

The attendance, about 10,000 persons, all told, was not all we desired and it was not all it would have been could we have secured special rates on the railroads. The cost of travel by rail at the time was very high and applications for reduced fares were rejected. Considering the expense of travel and the long distances to be covered, the number of people who made the pilgrimage was gratifying rather more than it was disappointing.

It was eminently fitting that the services of the

first day were held in the beautiful old church dedicated by John Murray, which is one of the best specimens of old colonial church architecture in New England.

It was a backward look we took at first—taken that we might the better look forward later on—and the theme was the Universalism of the Past. Every seat in this old church, the very walls of which seemed to speak to you eloquently of a rich and glorious past, was filled and people were standing. The speakers, Dr. L. B. Fisher, Dr. McGlauflin, Dr. Coons and Dr. Rider, gave messages which started the celebration on a high level and thrilled their hearers in a manner new to them.

The afternoon session was a Jubilee Anniversary of the Murray Centennial, with Mrs. Marietta B. Wilkins presiding. Mrs. Manning, mother of "Stanley," National Director of Young People's Work, gave us a glimpse of the women of 1870. Dr. Cushman of Rhode Island reviewed the men of 1870 for us while Dr. Tomlinson sketched the missionary movements of the last fifty years.

The evening session was given over to the addresses of greeting from church and city officials followed by the response for the guests by Hon. Roger S. Galer, of Iowa, President of the Universalist General Convention. Judge Galer's address was his formal message to the Celebration assemblage, and was an utterance rich in thought, dignified in construction, poetical in its literary setting, and compelling in its appeal for a Church in the future worthy the traditions of the past.

The second day of the Celebration took the pilgrims to the big tent on the shores of the bay. The weather was ideal. Nature was smiling. At an early hour the available seats were more than two-thirds filled. One remarkable feature of the Celebration was the way in which the audiences held up during the entire session, staying by each section of the program until it was finished. The program for each day was long, for both morning and afternoon, but the people came early and they stayed late. The Celebration was called an intellectual Marathon, but no contestant in the race was deprived of a good hearing. Viewed from one angle this was a compliment to the speakers. The tribute was a merited one. The speaking at the Celebration was of a high order. I have heard most of the men who gave the addresses many times, but I have never heard them when they uniformly struck higher altitudes and maintained themselves to better advantage than they did at Gloucester.

Thrills were numerous and were outwardly evidenced by frequent outbursts of applause. Often it seemed as though thrills had been exhausted, but as each speaker came along in his place he found a new one, and once more the throng of pilgrims was all aglow with enthusiasm.

All told, the Gloucester program was splendidly conceived and admirably planned. It was carried out with mastery and skill.

I hope the Church as a whole realizes the debt it owes to the man who was the creator of this particular part of the Celebration. Almost single-handed, certainly with very little help from any source, Dr. McCollester carried the responsibility of blocking out the program and conducting the correspondence necessary in selecting the speakers. He had been through an arduous year in his college work, extra duties had been loaded upon him as the collegiate year drew to a close, but on top of this he sketched and then found the men to execute one of the greatest programs of intellectual and spiritual power in the history of the Church.

It is not my purpose at this late date to go into a detailed description of the ten admirable addresses dealing with the "Universalism of the Present" given during this second day of the Celebration in the big tent. Those who heard them will never forget them, and it is hoped now that they are in print, in a beautiful volume, that all who did not hear them will read them and that all who heard them will review them.

That evening—a marvelously beautiful evening—the pageant was given in the open air, in a natural amphitheater in the rear of the main tent. Seats by the thousand had been conveniently arranged on the gradual slopes of the hills surrounding the level space, bordering on the bay, which served as the "stage" on which the acting was done.

By eight o'clock the whole scene was alive with a sea of faces, very clearly visible in the soft light of the full moon shining so brilliantly in the clear blue sky above. Soft strains of music furnished by the band floated up to us on the gentle evening zephyrs. The pleasing lighting effects which were used during "the action" of the pageant were secured by the use of numerous strong spotlights conveniently located and covered in such a way that they were concealed from the spectators.

At last the pageant was in action. Will those who witnessed it ever forget the scenes in the early history of Universalism as they were depicted? That is impossible. We saw John Murray welcomed by Thomas Potter. We saw the evil spirits fighting Murray and inciting the people to hostility against him. We saw the good spirits flooding the place with their goodness to such an extent that the imps could no longer remain, and slunk away, leaving the field free to the great preacher of Universal truth.

When the closing episode of the pageant was reached the entire company of actors, beautifully costumed, numbering several hundred, was assembled in the acting area. All of the spotlights were turned on full strength, while, at a given signal from the shore which had been prearranged, the warships in the harbor began to play their great searchlights in the sky directly above the scene of the pageant while the band played appropriately.

The throngs lingered long after the drama was over to exchange greetings and to prolong the spell of inspiration and glory that had been invoked. The pageant was not planned, neither was it given, on a large and expensive scale, but credit enough can not be given the local friends of the Gloucester church who assumed the responsibility and did the hard work in connection with this really remarkable event.

Saturday morning was given over to the "Universalism of the Future," and the speakers were from among the younger men of our ministry who will make the Universalism of to-morrow. It is sufficient per-

haps to say of the part taken by these younger men that one who was present at the centenary in Gloucester fifty years ago, after hearing them and the really classic wind-up of the occasion by Dr. Adams, made this remark: "It was different from anything we had then, but if anything it was better."

Sunday—well, it was planned as the climax of the Celebration and it certainly lived up to expectations. Thousands of new pilgrims arrived late Saturday or early Sunday morning. By 10.30, the hour for the morning service, every seat in the great tent was occupied and hundreds were standing. The preacher of the occasional sermon was Dr. Joseph Fort Newton, minister of the Church of the Divine Paternity in New York. It was the first time Universalists in general have had the opportunity of hearing Dr. Newton before a great denominational gathering. He not only rose to the occasion, but towered far above it. His sermon on the "Inevitable Christ" was a notable utterance and will go down in our history as such.

By 1.30 in the afternoon of this last day of the Celebration the men from the various states were assembled in different places about the grounds for organization purposes. Some earnest speaker, standing on the box or a chair, was addressing each group enthusiastically. We had called for 1000 men and more than 1500 reported. It was a spectacle new in our history, but prophetic of greater things in a new day. These men who were at Gloucester will be heard from in time, in fact they are already being heard from. They are getting members, doubling the subscription list of the *Leader* and raising the money for a boys' home in Japan. One of these days the men will have an organization that will rival in achievement, at least, the splendid body of women who make up the Women's National Missionary Association.

After the general mass meeting addressed by the writer, these men took possession of the big tent while the women went to the church for a separate meeting of their own.

For another hour and a half, these men, full of vim and vision, seriously determined to find out what they could do for their Church, and eager to do it, once they had found out, stayed in their places while such men as Dr. J. M. Tilden, Dr. James F. Albion and Harold Marshall gave them one challenge after another in the name of the Church. If the spirit of the meeting counted for anything, and it surely did, it was a great and memorable occasion.

The Celebration was nearly a matter of history by five o'clock. The pilgrims with happy faces were leaving for home by auto and by train. Those who remained, a goodly number, greatly enjoyed the interdenominational meeting in the church at 7.30 and listened to three fine addresses, by Dr. Shippen representing the Unitarians, Dr. Barton representing the Congregationalists and our own Dr. Hall, who spoke for the Universalists.

Once more let me urge my readers to secure a copy of the Anniversary Volume and live over again the thrilling experiences of this historic event; or if you were not present, get it and read the story that you may experience them for the first time.

John Smith Lowe.

The Problem of the Age

Major General Tasker H. Bliss, U. S. A.*

UNTIL recently nations at war settled their differences by a sort of prize fight. They raised limited armies which marched and counter-marched and fought battles until one side won and the other side lost the purse. The vast mass of the populations had so little to do with the war that they were really noncombatants. Yet each of these populations was, in a sense, part of the body of one or the other of the contestants and the laws of war, like the "gentleman's rules" of the prize ring, were made to protect him against unfair blows. The prize fighter must not hit below the belt; the soldier must not use toxic or asphyxiating gas; the civilian must be protected as far as possible from the hardships of the war. But suppose that the prize fighter, after he has come to blows with his adversary, discovers that it is no longer a fight for a purse and half the gate money, but is a fight for his life. From that moment neither contestant will regard the rules, but will do what he thinks necessary to save his life and destroy his adversary.

It is the unhappy fact that the rules made to govern the parties in one war grow, in large part, out of the violations of the rules made for a previous one waged under different conditions. When the recent war began the use of noxious gas was contrary to the rules. One side violated the rule and began to use it; then the other side, perforce, used it, and now all the world contemplates its continual use. And so the modern blockade which grew out of a gradual violation of rules made for wars of a different character has doubtless come to stay in future wars, so far as the circumstance of the moment will permit it to be applied.

Note another thing: The antagonism growing out of opposing commercial interests or out of racial differences is no longer confined to any two nations. These interests bind them together in groups on each side. The result is great alliances bound to stand together until changed conditions result in new alliances, because the interest of one is the interest of all. By the very necessities of war one side or each of them begins to put restrictions on neutrals, with a tendency, sometimes with the object, of forcing them into it. When the relations of all kinds between the nations, especially the great ones, were not so close as now, when war meant generally a relatively small indemnity, with or without a relatively small loss of territory for the defeated side, other nations found it not difficult

*Major General Bliss was military representative of the United States on the Supreme War Council and commissioner plenipotentiary on the American Peace Commission. This article is a part of an address given in Philadelphia on Dec. 10.

to keep out of it. But now the war of two nations in arms is so serious that the victor feels he must leave his enemy powerless for generations to come. It becomes a war almost, if not literally, for life and death. Some nations may think they have an interest in bringing this about for one or the other of the contestants. But there are others who are vitally interested in preventing it. So there is a tendency to bring one after another into the maelstrom until, as I have said, the war of two nations in arms becomes one of the world in arms.

Now I think that we have sufficient reason to apprehend that future wars, whether more infrequent or not, will come with increasing suddenness, will be of increasing magnitude and intensity, and will be an increasing menace to our civilization.

The kind of wars which we have passed through, to be repeated if they are to continue, you know only too well. The repetition of some figures may be of interest in focusing your attention on this phase. I doubt if many of you know that, for this war, the allies of Europe and Japan, and excluding the United States and the central powers, mobilized 35,404,864 men. Not all of them, of course, served under arms, though many millions of them did. The central powers and the United States did, more or less, the same to the extent of many additional millions, probably doubling the above figure. And all of the conscripted labor thus conscripted was engaged in the production of material a large part of which was to be immediately destroyed after accomplishing its own sole purpose of destroying life and the slowly accumulated wealth of centuries, the rest of it lying idle and useless in time of peace. No business man here needs more than these figures to understand the world convulsions in industrial life due to the readjustments of this labor in normal productive channels.

Of the number mobilized by all nations, 4,705,665 were killed outright in battle, 10,870,025 were wounded, and an unknown number of millions of these have had their lives shortened or will continue a burden upon others; while 4,941,870 were captured or reported missing, a large part of whom were dead at the time of the armistice. And more than these are the millions, mostly women and children, who died as the direct result of the hardships of the war.

To kill and wound these men it cost in money actually raised by taxation and in debts yet to be paid something like $200,000,000,000, with an additional $50,000,000,000 of previously accumulated material wealth destroyed and to be replaced.

If all armaments could be abolished to-morrow there would still be an annual interest bill of at least $9,000,000,000 to be paid by the belligerent nations on the debts incurred in the last war alone. If these armaments are to be maintained you must note that the military and naval expenditures of the great powers for the year 1913 amounted in round numbers to $2,300,000,000. The economic loss due to withdrawal from productive industry could then have been assessed at $1,000,000,000. That meant a total annual loss due to the mere maintenance of military establishments of $3,300,000,000. To maintain these same establishments now will cost approximately double that sum, or near $7,000,000,000. Nor does this take into account the accumulation of military material of expensive types in far greater quantities than has been deemed necessary heretofore. So we have staring us in the face a total annual bill of about $16,000,000,000, and this only for a very small number of nations, for many others are staggering under lesser similar burdens which are all that they can bear.

If, in the future, nations are to rely for their security upon their individual preparedness for war, it will not suffice if the measures taken for this are confined, as heretofore, to the training and equipment of armed forces. Perhaps the most striking development of the recent war was that which imposed upon each belligerent the necessity of mobilizing all its civil activities for war purposes. In future no nation can rely upon its preparedness unless it conducts these activities in time of peace with a view to their best employment in war. Military utility will then be a large and frequently a controlling factor in determining the nature of its industries, the training of its workmen and even the use of its land for agricultural purposes. The resulting conditions will be economically wasteful, and thus increase indirectly the cost of the maintenance of armaments. Moreover, they will keep the threat of war more constantly in the minds of the people than was the case even under pre-war conditions, the result of which will be to produce national and popular tensions which will be a material factor in bringing on war. The status of the civilized part of the world will be literally that of an armed truce, with its entire population ready for prompt mobilization, industrial as well as military. And that status will grow to be so intolerable that war itself may come to be regarded as a relief.

The Outlook for Church Reunion in Britain

Dr. R. C. Gillie

President-elect of Free Church Council of Great Britain

IT is quite natural that the appeal for reunion issued by the Lambeth Conference of Bishops should arouse more interest in Britain than in America. For one thing, the conclave was held in London. What is more important, the Christian population of England is almost equally divided between the Episcopal Church and the half-dozen great Evangelical Free Churches. The latter are drawing together steadily. The recent formation of the Federal Council of the Free Churches, to which accredited representatives from each co-operating denomination are sent, is a notable step in advance. But clearly an impasse will soon be reached unless there is a possibility, nay, some prospect, of a more intimate relation with the Anglican Church being reached. Therefore the repercussion of the notable Lambeth appeal has resounded much more loudly in Britain than in America.

For the moment, the situation seems less favorable than in September. The humility and cordiality of the appeal were so manifest that at first they aroused great hopes. A profound impression was made by the frank acknowledgment of the reality of the Christian standing of members of the Evangelical non-episcopal churches. This was increased by the open avowal of the validity of a ministry without episcopal ordination. But when the document was scrutinized and it was realized that in the end episcopal ordination was put forth as a requisite for reunion, it appeared as if what was given with one hand was taken back with the other.

There is undoubtedly an ambiguity in the Lambeth appeal. If it was meant to be the last word from the Episcopal Church, that would be fatal. But it is not an ultimatum. Those who had most to do with its language declare emphatically that it is to be regarded as the first contribution to the whole discussion. A "statement in response" from the Protestant and non-episcopal Churches is now awaited. It is far too early to close the door, much less to bar it. When this second contribution is made from those most immediately concerned, who stand over against the Anglican Church, there will surely be a further statement from the archbishops and bishops of England. Time will be needed to envisage and to clarify the situation. It would be calamitous if at this early stage there was an abrupt closure. As a matter of fact this is not to be. The Federal Council of the Evangelical Free Churches of England has appointed a powerful committee of thirty members to prepare a "statement in response." This will help the different denominations in their Assemblies and Conferences of next year to make adequate replies, which will "ride the marches" more definitely.

It would be a mistake to concentrate attention too much on the demand for episcopal ordination, which after all is made tentatively. It goes without saying that the Free Churches are not going to accept anything which could be interpreted to mean a repudiation of their own ordination. There is a much more important underlying consideration. We have always stood for the supreme importance of the relation between each human personality of the Divine Personality. To us, Christianity is the religion of the intercourse of persons or it is nothing. The glory of our gospel is that a sinful man can be reconciled to a holy God. That experience, however it be described, with whatsoever interpretation it be enriched or encumbered, is fundamental. The Episcopal Church, while not denying this, on the whole places the emphasis elsewhere. It stands for the embodiment of the fellowship of believers. It exalts the corporate rather than the individual aspect of Christianity. Many Free Churchmen have almost ignored this vital element. We shall gain much by giving it a due place. But the price could be too heavy. If we were thereby to forfeit the central truth of vital personal experience we should betray the pass which we have defended so long and so honorably.

At least some of us are convinced that no such forfeiture is necessary. The Lambeth Appeal is remarkable for nothing so much as this—it looks to comprehension which will include everything vital and valid, not to compromise which might exclude essential elements. It aims at comprehension for the sake of truth, not at compromise for the sake of peace. It plans neither uniformity in every method nor unanimity on every question, but unity by enlargement. This is a comparatively new conception. Any one who fails to grasp it has not begun to understand the reunion of the Churches in its new aspect. There is a subordinate question, which still lies in the background but is already disturbing some minds—the question how a State Church can unite with Free Churches. An unexpected illumination of this whole problem has been provided by the movement toward union between the two Presbyterian Churches of Scotland, the one being an Established Church and the other Free. An entirely new conception of the possible relation between a nation and a church has arisen there. It is so unfamiliar that some minds have difficulty in understanding it. Up to the present there have seemed to be only two alternatives possible. Either there is a national recognition of religion coupled with state control, or, on the other hand, there is neither state control nor national recognition. But the basis of union in Scotland is to be national recognition of religion *without* state control. This is an entirely new site which the two Churches are moving out to inhabit. The nation needs an instrument whereby to express its realization of God. It chooses a Church which is composed of a large majority of the Christians among its people. It demands nothing in exchange and it provides no material endowments. Granted this view as theoretically desirable, the two Presbyterian Churches in Scotland would fulfil the conditions, for they would represent at least three-fourths of the people. The possibility of such a position being reached in England is to be kept in mind.

It is impossible to avoid a fuller discussion of this question. To an observer, America is in an inconsistent position. Nominally its Government makes no distinction between the Churches and takes no heed of them. But practically it recognizes in a loose way the Protestant Churches, for both in Congress and in Senate a Protestant chaplain offers prayer. The position is illogical and therefore unstable. The right solution of the problem is to be provided in large measure by the churches which are really kindred to one another getting together. Then this rudimentary recognition of religion would be developed. It is unthinkable that a nation with the persistent moral idealism and widespread religious conviction of the United States would consent to this rudimentary recognition being ended.

* * *

THE PARABLES OF SAFED THE SAGE

A Parable of Forlorn Hopes

THERE came unto me a man, who saluted me and sat down. And he was of a sorrowful countenance.

And he said, O Safed, thou great and wise man, live forever.

And I said, Eliminate that Stuff, and say what it is that devoureth thee: for I behold that thou art in trouble.

And he said, Thy servant is a Publick Spirited Citizen in the town where he doth reside, and is chairman of many Committees for the doing of what all men agree ought to be done and no man desireth to do. And behold, there is a great undertaking which hath been begun, and all interest in it hath slumped and our Great Cause is now a Forlorn Hope. And only a Miracle can save it.

And I said, Then let there be a Miracle.

And he said, Thou speakest as if Miracles were Dead Easy.

And I answered, They are not easy, but they are sometimes necessary. And the most miraculous of Miracles is the resurrection of Forlorn Hopes; but Most Successful Achievements are of that sort.

And I said, Hast thou heard of the Pilgrim Fathers?

And he said, I have known of them all my life.

And I said, Six weeks before the Pilgrims left Holland their adventure was a Forlorn Hope. In the year of our Lord one thousand six hundred and twenty, and on the sixth month and the fourteenth day of the month, John Robinson, that man of God, wrote that there was not a man among the Pilgrim Fathers who would then put money into the Enterprise if he had back what already he had put in.

And he said, I never knew that. I supposed that all those Old Saints were sustained throughout by their Faith in God, and their visions of the glorious future.

And I said, It is the habit of God to get men committed to tasks greater than they can achieve and see whether they be cowards or brave men. For no man ever prayeth save when he faceth something bigger than he can do alone. But when a man doth realize that he and God must see it through together, or else give up and quit, then do men pray mightily and go forward, and the sea doth open, or Jordan divide, or mountains remove and become an Highway.

And I said, The statue erected some time ago to the memory of Lot's wife, standeth in comparative isolation; but if every man who had faltered and thought his cause a Forlorn Hope had given it up, then were there no Salt left in the Dead Sea.

And he said, I think I understand.

And I said, Go thou home, and seek the blessing of God anew, and add one more to the long list of Forlorn Hopes that became Glorious Achievements.

* * *

DR. LEVI M. POWERS

It will be heavy news to a host of personal friends and to Universalists everywhere, that Dr. Powers died suddenly at his Washington home on Dec. 27. Two weeks before he had been speaking in and about Boston and seemed full of vigor and enthusiasm. On Sunday, Dec. 26, he carried through his own services in Washington. That night he was seized with severe pains about the heart and died at half past ten on Monday morning.

No man in our Church had more or more loyal friends, or more thoroughly deserved them. To a splendid mind he joined the spirit of a crusader. No cause was too unpopular to have his fighting support if it appealed to his sense of justice or roused his always ready resentment of injustice. No man in our ministry belonged more to the great To-morrow of Peace and Brotherhood than Levi Powers. Those who knew him best and longest know that under his fighting armor beat a heart infinitely tender for all the weak and needy. To have lived and worked with him through the years was a great and precious privilege. Life now would seem poorer, were we not sure so vital a spirit is living on and leading us on. The nobly deserved tribute that comes to him from all sorts and conditions of men is not praise for his many and splendid achievements, but that each and all feel the loss of an unwearying helper and a friend whose unconscious rightness of life challenged us all to be and do our best. It is too soon for more than this personal word. A more adequate tribute will follow.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Humanity's Origin

"And this (Christmas joy) is so because through Jesus heaven comes to earth. In the form and grace of a little child, the Kingdom of God is revealed among men. It is a kingdom of Peace and Good Will—of child-like men and women, simple in faith, pure in heart, humble in spirit, loving and lovable, like the Babe of Bethlehem. It tells men of their origin in glory.

> " 'Not in entire forgetfulness
> And not in utter darkness,
> But trailing clouds of glory do we come
> From God, who is our home.'

It tells men of their destiny in eternity! It speaks of those essentials out of which all right living, all higher thinking, all enduring principles are formed. The spirit of Christmas, rightly interpreted, humbly received, is the new age that is to be." (*Editorial in the Intelligencer—Reformed.*)

In Santo Domingo

"The Methodists and Presbyterians agreed some time since to start a union mission in Santo Domingo, and appointed Mr. Drury, who was a member of neither denomination, to head the new work. He was connected with the United Brethren Church, head of the mission work in Porto Rico. . . . Any of the denominations working in Porto Rico may share in the Santo Domingo work." (*Editorial in Christian Work.*)

Every Child a Christ-Child

"Henry Drummond has shown in his revealing book 'The Ascent of Man' that the life of self-sacrifice is discernible throughout the creation daily enacted before our eyes from the division of the cell in the beginnings of life to the highest ministrations of love in the mother's world.

"The reverence paid to the Virgin Mother is a sacramental recognition of this truth. All pure motherhood is adorable because all pure motherhood is divine. . . . . And since love is the greatest thing in the world, and he that loveth knoweth God, we may reverently say that in every cradle lies an Immanuel, God with us.

"Every child is a Christ-child and brings to the world similar gifts. It is a curious fact that the new-born babe, who has nothing and is dependent on others for everything, brings with him to the mother who bore him the greatest of all gifts—the gift of mother love." (*Knoll Papers, Abbott, in the Outlook.*)

A Self-Centered or a Divided Church Can Not Win. Amen!

"But that our witness may be effective our conduct must match our profession. A self-centered church can not rebuke the selfishness of business. A self-complacent church is helpless before the arrogance of race. A church which is itself the scene of competition and strife is impotent in face of the rivalries of the nations. When men see Christians forgetting their differences in common service, then, and not till then, will they believe in Christ's power to break down the barriers between classes and between races." (*Message to the Churches, from the Federal Council of the Churches of Christ in America, Boston, Dec. 1-6, 1920, published in the Christian Work.*)

His Cross

"Not Christ's, nor thy brother's, but thine own. This is precisely what Jesus said, though I think we have continued to misinterpret his saying. We have talked and prayed and exhorted as if discipleship consisted particularly in the bearing of *Jesus'* Cross. He never even implied such a thing. Here is his exact word: 'If any man will come after me, let him . . . take up his cross and follow.' In other words, part of the genius of Christian discipleship is the bearing, bravely and at whatever pain, of one's personal cross. It may be ill-health. It may be loss of property, prestige, or friends. It may be suspicion or jealousy at the hands of others. It may be doubt, or defeat of a life-hope, or the death of a beloved. It may be anything that crucifies. But concerning it Jesus says 'the bearing' of it, in his train, constitutes valid and eloquent discipleship of him. Take it up, then. Don't scold at it, or stand and groan about it. Take it up as a privilege and obligation. Carry it even if you must hang on it by and by." (*George Clarke Peck, in Christian Advocate.*)

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

OUR ALL FOR THE KINGDOM—Jan. 16, 1921

Text: Matthew 19 : 16-30

A Curious Rich Man

Rich people are frequently curious enough in the eyes of the poor, but they are usually so self-satisfied as to allow their own curiosity—especially concerning truth—to die for lack of exercise. This is the main obstacle in connection with rich people being saved. The camel-eye question is so insignificant that the rich man seldom stops to think of it. But here is one who is rich who possesses an unsatisfied curiosity concerning matters of character and conduct. As the story goes, he came not so much to argue as really to learn, and that point is significant—perhaps especially to Liberals—for many times people are so intent upon an argument that they entirely miss opportunities of instruction. Perhaps it was this attitude of readiness to hear which attracted Jesus to this man, as he seems to have been attracted.

The salutation with which he greets Jesus is respectful, and even such courtesy was, in those days, rather unusual on the part of the rich toward those who had no definite financial standing. It was itself a recognition that there might be truth not necessarily allied to wealth or inherited with it, that truth possibly might not be of the coupon variety. Indeed this was a curious rich man.

Alien to the Kingdom

The reply which Jesus makes is immediately significant. He points out that there is but One who is good, but that entering into life depends upon one's own conduct. Here is a distinction too often overlooked. Man, even though he be rich, is born a child of God. Whether he acts like a member of God's family—or enters into the Kingdom—is entirely another matter. In other words, he tells this rich young man that if he would enjoy the life which is his by divine inheritance, he should keep the commandments. The young man immediately asks "which?"

The fact is that people were a good deal confused even in those days as to what really constituted the commandments. So many traditions had been added, through the centuries, by the rabbis, that no common understanding of what was actually imperative in religion was possible. We have a like state of affairs to-day in connection with the multitude of declarations that are made in the various religious creeds.

In answering the query, Jesus states part of the commandments which we include in the decalogue, and *adds* the love of neighbor. It is improbable, to say the least, that Jesus intended to eliminate the commandments concerning one's relation to God, but the fact is that he quotes only those commandments that have to do with his relation to his fellow men. This fact should be considered in discussing this lesson because it has a distinct relation to the test which seems to have been placed upon this one man. In other words, Jesus does not hesitate to talk to different people in different ways concerning religious essentials. He talked to this man about his wealth. He talked to the woman of Samaria about drinking water and domestic relations. He talked to the thief on the cross about paradise. The main thing to note is that the test for each of us may not be the test for somebody else.

Property Proportions

The young man replies at once that he has kept the commandments. He evidently makes his reply without any particular self-analysis. We frequently make the same error. If the average professing Christian were to be asked suddenly if he practised the Golden Rule, he would probably reply that he did. Any real analysis of his conduct would probably disclose that he practised it when convenient but expected his fellow-Christian to practise it toward him whether convenient or not.

The real test of entering the Kingdom was not whether this young man thought he had kept the commandments, but whether his views concerning his wealth really permitted his keeping the commandments. There is nothing inherently wrong in possessing wealth, supposing that it has been honestly gained or received, but when wealth comes to possess the man, it exercises an influence out of all proportion to its value. The question whether the wealth is servant or master decides whether it is a blessing or a curse. When this young man realized what the test for him really was, he went away silent, but in his silence his money talked.

The Needle's Eye

Jesus announces that it is hard for a rich man to enter into the Kingdom of Heaven. And when his disciples looked amazed, as they doubtless did, he repeated it with more emphasis, saying that it was easier for a camel to go through a needle's eye. But the fact is that there are many rich men who have not only entered into the Kingdom of Heaven, but who are leaders in all the efforts to make the Kingdom of Heaven come upon the earth. Perhaps camels are as large as they used to be, but the needle's eye may have been stretched. Under a system, both in church and in state, where the individual soul was not recognized as divinely born, where there was as yet no possibility of considering "all men created equal," the difficulty of establishing any social relationship that could be called Heaven or harmony or have any promise of endurance because based on justice, was almost inconceivable to a human mind. But much progress has been made. Men under democratic forms, in both church and state, are in a position to work out social relations based on justice which may bring peace, or Heaven, or harmony, here upon the earth. This would have seemed impossible in the minds of the disciples, or of the rulers in either church or state, if Jesus had portrayed it. But what he did say was that "with men this is impossible but with God all things are possible." We have the evidence now in human history to justify his statement.

First and Last

The philosophy of Jesus immediately arouses a reaction on the part of Peter. Peter had "left all" to follow him. He was ready to admit it. He had left all, but he had not left any of it out of the account in his own mind. Now he is busy reckoning the bonus, and the reply which Jesus makes concerning the reward of thrones can not be divorced from—or taken as a denial of—the Kingdom of Heaven being "not of this earth"—*i. e.*, material. He speaks of the Son of man on "the throne of his glory." Notice that it is "his glory," not the thrones of their selfish glory. He promises thrones of influence to unselfish leaders but not to selfish bosses. The thrones of his Kingdom are not those of imperial edicts, but of royal service. This alone shall be the real test of the Kingdom. And they who really serve, though they be counted last in the tabulations of men, shall be first in the Kingdom of Heaven.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SO SMALL THIS WORLD

One glorious sun warms all the earth,
One breath, the breath of air,
One silvery moon sheds dreaming light,
One loving Father's care.

So small this world, this lovely world,
The puny man calls "great,"
That in it there's not room for both,
Not room for Love and Hate.

So small this world, this lovely world,
Arched o'er by bending skies,
That no man liveth to himself,
And to himself none dies.

Modeste Hannis Jordan in Nautilus.

THE LAWN PARTY, PRIVATE

THE lawn party was to be a gorgeous affair. It was to begin at four o'clock in the afternoon with a pageant; then there was to be supper and ice cream and games (and maybe some more ice cream) and a play in the evening—and more ice cream if you had any money left. It was for the summer mission, so of course nobody was supposed to have much money left by the time the evening was over.

All the girls and boys in the village had worked hard for the pageant, and some of the older brothers and sisters were in the play. And, of course, the mothers were to make the cakes and fix the supper and the fathers were to arrange the chairs and decorate the lawns. You see, everybody had a job, and that was why the lawn party was the most talked of affair ever given in that village.

And then, just a week before the wonderful party, Jimmie and June, the Leonard twins, got the measles.

Nobody knew for certain where those measles came from—not from the village school, not from Sunday school, for no stray measle had been seen around those places for nearly a year. Jimmie and June must have picked them up on the train the day they went into the city with Aunt Marcia.

"But I didn't see any measles on the train," said Jimmie when he heard the discussion. "I didn't even know what a measle was like!"

"Of course you didn't, Jimmie," said his mother, tenderly, "and, anyway, you're not very sick, so don't you worry a bit."

The twins were tucked into their pretty little beds in the nursery and kept good and warm for two whole days. By that time Jimmie was starving hungry and June wanted to get up and play dolls.

"No use in us just staying here 'cause somebody thinks we're sick and we aren't," said Jimmy, "and, anyway, we have to practise to-day—isn't it Saturday?"

And then the awful news was broken to the twins—they couldn't be in the pageant; they couldn't go to the lawn party; they couldn't *anything* for three whole weeks! The three weeks seemed like ten years, or maybe more, but the lawn party was the worst.

"I wouldn't think they'd *allow* us to stay away," mourned Jimmie. "Miss Johnson said everybody *had* to come!"

"But my costume!" wailed little June, "my beauteous costume! Nobody had such a pretty flower costume as mine—they didn't!"

"And the lanterns father and Uncle Bob were to put up," continued Jimmie, "and he promised to let me light two. He *promised*."

"And the ice cream!" wailed June. "I had already enough saved up for three dishes, and maybe I'd had more by the time of the party."

"What's all this?" demanded Uncle Bob's kindly voice at the head of the stairs. "What's the trouble?"

Before the twins had time to tell their tale of woe, Mrs. Leonard said, "They think they are having a hard time because they can't go to the lawn party. But somebody is worse off than they are. Mildred can't go, and she hasn't even the measles for comfort."

"Mildred can't go—" began Jimmie.

"'Cause of us?" demanded June.

Two solemn faces looked up at Mrs. Leonard as she explained that although big sister Mildred had had a touch of measles when she was a baby, she couldn't go to the lawn party when two folks in her house were quarantined.

It's funny how soon small troubles vanish when big troubles come to light. And June and Jimmie knew that Mildred's staying away from the lawn party was a big trouble for her and for other folks. For wasn't Mildred to serve cake at the supper? And wasn't she to be the "little girl" in the play?

"I'll tell you folks what we might do," suggested Uncle Bob. And then he sat down on the nearest bed and made a plan—O, a lovely plan.

"And never a word are you to tell," he insisted as he left half an hour later. "Never a word. Mildred's getting along bravely now, but the day of the party will not be easy, and a surprise like ours will come in very handy about the time the pageant over there begins—very handy, I'll say."

The next day was warm and sunny, so the twins were brought down on the porch, and the next day they were out in the yard—which was a relief to everybody, for they felt far too well to make very satisfactory patients.

Mildred, who was three years older than the twins, had business of her own, it seemed, and didn't take time to be even fairly sociable with them. Whatever it was she was doing they could not guess and she kept it a secret. She stayed over in Uncle Bob's studio at the corner of the yard, and that was all there was to it. But June and Jimmie didn't care. They were so busy planning that party they couldn't spend much time missing a sister who had a job of her own.

At last the day arrived. Warm and cloudless

and a puff of a breeze—just the sort of a day every lawn party ought to have.

Bright and early in the morning Uncle Bob called the twins over to the east side of the house. "We're going to string lanterns here," he announced, "because from here you can see the lights down by the church." Then he got the ladder and wire and lanterns—O, lovely lanterns just like the ones for the party—and he and the twins worked all morning making the east yard partyfied and beautiful.

"Now, then, for a nap," he said when everything was finished, "and the pageant begins at four."

"But there isn't any pageant," said June.

"No?" replied Uncle Bobin a voice that said, "And how do you happen to know so much about it, please?"

June and Jimmie stared a minute, and then they scampered off to luncheon.

Promptly at four two freshly dressed twins went out to the front porch. And what do you suppose they saw there? Mildred in her costume and in front of her—a whole pageant. Yes, right there on their own front porch. A pageant of dolls, beautiful paper dolls dressed just exactly as the folks in the pageant at the party were to be dressed at that very same minute. Mildred had done them all herself in the week she had been shut in.

The family came out and admired, exclaimed and examined, and then, with the help of June and Jimmie, the pageant moved down to the steps and into boxes for safe keeping.

"Did you know it's half past five?" asked Mrs. Leonard. "I guess I can make a surprise too!" And she took them out to a beautiful picnic supper—ice cream and everything—in the side yard.

And then, when nobody could eat another thing, Uncle Bob and the twins slipped off and lit the lanterns and took the folks around to the east yard for *their* surprise.

"Well, I never would have guessed," said Mildred as she finished her third dish of ice cream, "that I'd have such a good time at home—to-day."

"And just think," added June, "if we hadn't got the measles for you, we'd have missed all this fun!"—*Clara Ingram Judson, in the Baptist.*

* * *

TROUBLE

Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've seen it
At its worst.
Once surmounted, straight it waxes
Ever small,
And it tapers till there's nothing
Left at all.

So, whene'er a difficulty
May impend,
Just remember you are facing
The butt end;
And that looking back upon it,
Like as not,
You will marvel at beholding
Just a dot!

Edwin L. Sabin.

FRESH AIR SPEAKS OUT

My name is Fresh Air, and I am known to all of you because I am about most of the time. Sometimes, however, I have a great deal of difficulty in staying where I am wanted and in doing as much good as I should like to do. There are many ways in which people misuse me, but I am quite vexed over one in particular, and of that one I want to write.

There are some folks who persist in making me all cloudy and spoiling me for others. I was in a big meeting the other night, and all went well for a time. The janitor opened some windows so I could get in a little more easily, and I flattered myself into believing that I was making people feel very pleasant and comfortable. But pretty soon about half of the men began to raise a great cloud of smoke. They seemed to enjoy it, but I noticed that after a time the others began to rub their eyes, and cough, as if they were quite uncomfortable. I did my best to get to them. The janitor opened some more windows, but the cloud grew so dense that I gave up in despair.

At another time I was doing my best to make it pleasant for folks in an elevator, when along came a young man who seemed to be a very courteous sort of gentleman. He removed his hat because there was a lady in the elevator; but he kept his cigar in his mouth, and for some time afterward I was kept busy clearing up that little elevator for other folks who didn't like a smoke cloud.

One day I was in a hotel down in St. Louis. The weather was pretty warm, but by hustling around I was able to keep the guests comfortable. I noticed one man sitting over at one of the writing-tables who seemed to appreciate me thoroughly. But in a short time another man came in and sat down in the seat just opposite. He soon had me driven back with his circles of smoke. By and by he began filling his lungs with smoke, then slowly letting it pour out of his nose and mouth, completely enveloping the man across the table from him. The man stood his punishment for a time, then got up and left the room after having made some angry remarks to the man with the cigar. I couldn't blame him, either; but I was doing my best, and would have made the place quite pleasant for him if I had been given the chance.

There is another place where I like to make my friends feel at ease; but I am beginning to have a hard time there, and that is in the dining-room of hotels and restaurants. Everything seems to go along nicely, and I am quite able to take care of my part of the job of keeping folks comfortable pretty well; but before the meal is over a few out of the company, who seem to think that they own the air in the whole room, drive me out, and treat my friends to an abominable dose of smoke.

I don't suppose that I have any right to pass judgment upon what men do, for I am only "Fresh Air," but men who smoke very often disturb me a great deal. I don't mind it so much out-of-doors; but when I am trying to keep the air in a room fresh and sweet for the other folks, it disturbs me mightily to have some one come along and make me all cloudy.

Perhaps I am all wrong about it, but I have come to the conclusion that men who smoke aren't very courteous. I suppose they are not all that way, but I know that many of them are. They seem to think that they have all the rights and that I haven't any. It seems strange that half the people in the room are selfish enough to spoil the air for the other half.—*Archibald Campbell Preston, in Christian Endeavor World.*

* * *

MOTHER GOOSE, LINGUIST

Mary's mother was improving the shining hours with a little French conversation, which Mary, aged four, was finding somewhat irksome. To some remark her mother replied, "*Oui, oui,*" at which Mary said, in an exasperated tone:

"Don't talk that pig talk to me."

"That isn't pig talk, dear; it's—"

"Yes, it is, too, mother. That's just what the little pig said all the way home."—*Harper's Magazine.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

A LETTER FROM MISS KIRK

Dear Friends:

I shall celebrate my second anniversary in Japan in Shizuoka, instead of Tokyo. I hope you all know about our Mission point in Shizuoka, of which Mr. Lobdell has had charge for many years. We have recently completed and dedicated a handsome new church and school building, both of which are a great credit to our denomination and to the Christian cause at large. Mr. Lobdell has worked faithfully and unselfishly to finish this work before he left for America, that whoever took up the work after him might find it easier than if they had to superintend the erection and completion of the buildings. He has builded well, perhaps better than he knew, and now the plant is in operation and gives promise of being of great service to the community. If you know all you ought to know about our Japan Mission you know that we are a very small band of workers here, having altogether only four workers now that the Lobdells have returned home. Most of the other Missions have that many workers in one place, but that is all we have for the whole of Japan. You can see what a very serious thing it was for us to have Mr. and Mrs. Lobdell return to America. What were we to do about Shizuoka? Here was this fine new plant and no one to superintend it. We really could not spare any one from Tokyo. Dr. and Mrs. Ayres must be there. Miss Hathaway could not give up charge of the Blackmer Home. I was needed there, but I was the only person who really could be moved, and since the place where the missionaries are to serve is decided by the Japan Council here, it was decided that I must go to Shizuoka,

Shizuoka is really a very beautiful little city—quite different from Tokyo in every way. Shizuoka is quiet, surrounded by majestic hills, and the peerless Mount Fuji, whose snowy crest is lifted like a blessing each morning as we arise. There are no trolley cars to ruin shoes and peace of mind as well, no automobiles to speak of, to scurry out of the way of, no jam of carts and rikishas and water sprinklers to dodge when we venture out of doors. Instead it is almost like living in a peaceful village. There are many schools, but not nearly enough for all the hungry boys and girls who want an education, and none higher than the high school grade, except a normal school or two. And there are very few foreigners here, at present not more than fifteen or twenty, and never very many more than that. There are not more than three or four foreign buildings in the city, and I am having my first experience at living in a Japanese house. I am getting very proficient in slipping in and out of my shoes at the door, and expect to develop quite a muscle opening and closing the fifty odd shutters which have to be drawn together every night and opened every morning. I am not living in real Japanese fashion, however, for I have foreign furniture and food.

I have not gotten very deeply into the work here, having been here only two weeks, but have started a Bible class and am teaching in the night school, and having a song service before the evening service on Sunday nights. Mothers' meetings and a sewing class are on the program for the near future and possibly a cooking class, if I find enough interested to want one. The people are enjoying the new buildings very much indeed. We already have some fifty-seven in the new kindergarten, with new ones coming each month. The Sunday school averages over a hundred in attendance each Sunday, and after the novelty has worn off, and there is the inevitable dropping out of some, we ought to have still at least a hundred scholars in attendance. Church attendance is not large, but it is not at any church in Japan, even the most successful, and it is improving. Our evening services bring out some more than the morning service, and there is great interest being shown in the song practise which I am holding for half an hour before the evening sermon. The night school is already at the capacity limit, and the boys seem very appreciative of the fine new quarters in which they are now privileged to assemble. The new buildings have also brought a new spirit to the people here, which augurs well for the future growth of the church.

The organ sent by the Brattleboro, Vermont, friends is a great addition to our equipment and also to our services. The bell, which I understand has been sent from one of the New York churches, will be the first Universalist bell in Japan, I believe, to ring out the glad tidings of brotherhood.

It is a privilege to work under these auspicious circumstances and I hope that we shall be able to show some results which will make you feel justified in having erected such a fine plant.

But a plant will not run itself, and we must continue to solicit your interest and your contributions, that the work may be carried on. We will try to do our best here. Will you do the same at home?

Hazel I. Kirk.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* * * * * * * * * * * * * * * * * * * *
* IT'S TIME. Have you sent in the *
* Armenian money collected at Christ- *
* mas? Have you ordered from the *
* Loan Library the books that will *
* help your perplexed workers? Have *
* you planned for some jolly good *
* times for your scholars? *
* * * * * * * * * * * * * * * * * * * *

FORWARD AT MUNCIE

A New Spirit, a New Leader and a New Era in a Most Progressive School

The Sunday school at Muncie, Indiana, has never been weak or poor. It has always been far better than an average school. It has had an able superintendent, a corps of good teachers, pleasant and ample classrooms. But it has now taken a great advance step, which should put it well in the front line of schools of whatever denominations.

A fundamental part of the aggressive plan has been to secure a leader of enthusiasm and power who should give her entire time to the work for religious education—not a pastor's assistant, not an associate pastor, but a director or supervisor of the Sunday school. She has been found and she is on the field. Rev. Almira L. Cheney, who is a graduate of Lombard College, and who has been a school teacher, an instructor in expression and physical culture, and a successful pastor, has begun the work at Muncie with the spirit that means success. She is to call on all families who have or ought to have children in the Sunday school, will make a detailed study of up-to-date methods, and will devote herself to improving the school in every way.

Supported by parishioners who have both means and vision and having the sympathy and active co-operation of the pastor, she will be able to fulfill the desire to make a school which shall be a model for us all. It is our hope that at Muncie we shall have a "demonstration school" where, under favorable conditions, the many suggestions of the General Sunday School Association may be carried out.

Here are a few facts of recent history at Muncie, which indicate the spirit and scope of the work: a new Sunday school banner, with seal of the church central and prominent; Cross and Crown system of rewards reintroduced; orchestra on a paid basis; Christian flag to be saluted with American flag; birthday reminders and offerings re-emphasized; teachers notifying supervisor of approaching absences; corps of substitute teachers; class of girls contributing for support of young Japanese girl; several classes contributing toward support of Armenian orphans.

This sounds good. Muncie deserves and will have large success. Watch it. It will be worth watching.

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 9. Auburn, Me.
Jan. 15-16. Indiana State Rally, Muncie.
Jan. 18-19. Chicago, Ill.

* *

A LITTLE CHILD SHALL LEAD THEM

The Junior Union is leading the way in the Murray Anniversary Crusade. It is the first of the denominational auxiliaries to go "over the top" and double its membership. In 1919 the reported membership of the Junior Y. P. C. U. was 499. In the summer of 1920 it was 678, when there were thirty-five local Junior Unions and the Junior Union at Large. Since then eighteen new Junior organizations have been formed, and the figures that have been received from a number of them indicate that there is approximately the same average membership in the new as in the older societies. This means that there are over a thousand Junior Unioners enrolled to-day, and the Crusade still has nearly ten months to run.

The latest additions to the Junior Union ranks are in St. Johnsbury, Vt., and South Weymouth and North Attleboro, Mass.

* *

MID-YEAR BOARD MEETING

The National Executive Board of the Union has been holding its annual mid-year meeting in Boston, planning the work for the rest of the Convention year. Chief among these are some that must be submitted to the Trustees of the General Convention for approval before they are announced.

The coming Convention in Chicago received a large share of the Board's attention, and it was decided to organize a Go-to-Chicago Club among those who are planning to make the trip next July.

The fact that the Japan Mission Council has found it necessary to increase the salary of Mr. Ito, pastor of the Shizuoka church, led the Board to vote an increased appropriation for Japan conditional on receipt of the necessary funds from local Unions and individuals. This will be in addition to the fifty per cent increase voted by the Convention at Murray Grove last summer. Several years ago the Union began paying the salary of one of our native workers in Japan, and has gradually increased the amount as the interest in the work and the missionary contributions of the members of the organization have increased.

* *

YOUNG PEOPLE'S WEEK

The leaflets describing the plans and methods for use during Young People's Week, Jan. 23-30, will not be ready for distribution quite as early as was anticipated, but will be mailed to all ministers, Senior Union presidents and Junior superintendents within a few days.

There is a two-fold purpose in the observance of this annual event in our church calendar, first to reveal to the people of the Church as a whole the importance of the young people to the Church, and their ability to render a real and valuable service to the Church of to-day; and second, to challenge the young people themselves to increased loyalty to the Church, enrollment in its membership, and enlistment of life in its service.

As means to this end, the plans call for the use of Sunday, Jan. 23, as a day of challenge to the young people, with a sermon by the pastor of the church setting forth the duty and opportunity of church membership, and of Christian life-work in the ministry and missionary field. In Sunday school there should be an invitation to the meetings of the Union during Young People's Week, with a brief outline of the purposes of the organization, given preferably by the president of the Union.

The devotional meeting of the Union on Jan. 23 and a social evening during the week should be designed to attract to membership in the Union the young people of the parish and the community who are not members of the organization.

On Young People's Day, Jan. 30, the young people should take entire charge of the service. There is no better way in which the older people of the parish can be convinced of the real worth of the training which the Y. P. C. U. gives than to see it displayed in this form. This has been the experience of many of our parishes. If the various parts of the service are distributed among several members of the Union and instead of the sermon there are several brief papers or talks growing out of the experience of the young people in the Union, there will result a service of real value and inspiration to all who attend. In some cases it may seem wiser for the minister to take approximately half of the usual sermon time for an address. The needs of the parish must determine the method, but in every church there should be on this day the effort to bring home to all who are interested in it and its future the present large value and future boundless possibility which exists in the work of the young people.

For Churches without Unions

The observance of Young People's Week affords the best opportunity of the year to challenge the young people to increased loyalty to the church. There are few places where they will not respond to an invitation from the minister and board of trustees to attend a service on Young People's Day. It might be well to call some of those already interested into consultation in the planning of the service, that it may be made not simply attractive to the young people, but definitely designed to meet their religious needs. It is doubtful if there is a minister anywhere in the world who would not be delighted at an opportunity to preach a sermon of challenge to the young people of his parish and community, in which the call to membership in the church, and to life-service in the ministry or missionary field will have a part.

It may be wise in some places to link the observance of this day or week with an effort to bring about an organization of the young people in the church. In several parishes groups of older people have decided to call the young people together at a time when the duty and delight of organizing themselves for training in service can be presented to them.

The Director of Young People's Work will be delighted to assist in any possible way in adapting the plans for Young People's Day or Week to meet the local conditions and needs in any parish.

Stanley Manning.

For the Quiet Hour

They can conquer who believe they can. He has not learned the lesson of life who does not every day surmount a fear.

Emerson.

"Who seeks for Heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

For the same wind that blows out a candle only fans two faggots into a flame.

D. Crawford.

There are many members, but one body. Their functions differ, but the life in them all is identical. Each is necessary to the completeness of the whole, and all are necessary to make up the one body of Christ. It is his life which manifests itself in every member and which gives clearness of vision to the eye, strength and deftness to the hand. He needs us all for his work in the world and for the revelation to the world of the fullness of his life.

Alexander Maclaren.

His righteousness does not merely mean righteousness like his, but his own very righteousness. We must receive himself into our hearts, and then his righteousness will spring up within us and overflow all our doings.

F. J. A. Hort.

Among Our Churches

Church News and Interests

CHURCH MEMBERS REPORTED IN 1920

Before reported	2,943
Elgin, Ill.	12
Chicago, Redeemer	4
Claremont, N. H.	16
Concord, N. H.	5
Philadelphia, Restoration	6
Auburn, Maine	13
Total	2,999

CHRISTENINGS

Before reported, 1,035. Chicago, Redeemer, 4; Muncie, Ind., 1; Claremont, N. H., 3. Total, 1,043.

PERSONAL

The address of Mrs. Marion W. Lobdell, corresponding secretary of the Women's National Missionary Association, is now 72 Brighton Road, Columbus, Ohio.

The Rev. A. Norwood Foster of Marblehead, Mass., has accepted a unanimous call to the pastorate of St. Paul's Church, of Palmer, Mass., and will assume the duties of the position early in January.

Illinois

Chicago, Redeemer.—Regular attendance at morning services has been nearly doubled during the last two months. The Christmas offering was $85. The Sunday school enrollment is from seventy-five to 125, and all the children, except about ten, are from families not connected with the church. Rev. C. A. Polson is beginning his third year of service at this pastorate. The many inquiries from strangers regarding the church and its services make the prospects for the coming year seem bright.

Elgin.—On Dec. 19, over five hundred gathered to hear Dr. Adams' fine interpretation of Charles Rann Kennedy's "Servant in the House." The kindergarten and Sunday school had Christmas parties. The full orphans' plate in the vestry showed that the starving Armenian children had not been forgotten, while two of Elgin's poor families were bountifully cared for. The entire parish is co-operating with Dr. Adams in the Crusade for larger membership. On Dec. 26, a class of twelve, seven of whom were men, joined the church, and it is expected that each Sunday for several weeks a class will join.

Connecticut

Hartford.—From the nucleus of the late Mrs. C. F. Sedgwick's class has been organized the Sedgwick Class, of which Mrs. C. C. Champlin is teacher, and Mrs. A. H. Greenwood president. Under its auspices, a religious meeting was held after the supper of the Ladies' Society, Dec. 15, with Dr. Adams, Miss Elsie Packer and Mrs. Champlin as speakers. Following a fine community sing, Miss Packer talked on Unitarianism, and then Dr. Adams spoke on Universalism, comparing it with the Unitarian faith, the former springing from the common people, and the latter developing among the educated classes. An interesting discussion followed. Mrs. Champlin told of the women workers in the Universalist Church. So great was the enthusiasm over this meeting, that the Sedgwick Class plans to hold a similar one in the near future.

Massachusetts

Brookline.—The Sunday school of the Beacon Church gave its usual Christmas party for the poor children from the Morgan Memorial, and, as usual, it was a great success. There were twenty children, representing seven nationalities. Santa Claus got a little twisted trying to pronounce some of the names—Adelgisa Di Scuillo, for instance—but the children responded promptly just the same, and seemed very happy with their presents. Each one was given a warm knitted cap besides the toys, games, and candy. There was a popcorn ball and a big red apple for every one too. The children of the Sunday school gave a little entertainment, and a lady told the children some charming little stories. Ice cream and cake gave the finishing touch to a very happy time.

Minnesota

Rochester.—The annual bazar and turkey supper was a great success socially and financially. About $600 was raised. An interesting feature of the fair was the grab bag conducted by the little boys. On Dec. 25 a parish party was held, at which the Sunday school entertained by presenting a playlet, "Mother Goose and the Man in the Moon." The children's acting was a credit to the coaching of Mrs. Bisbee. On Japan Sunday $40 was contributed for the Japan Missions; $100 has gone to Armenia, and $10 to Camp Hill, Ala.

* *

THE GENERAL SUPERINTENDENT'S ENGAGEMENTS

Jan. 2. Bridgeport, Conn.
Jan. 9. Worcester, Mass.
Jan. 10. Massachusetts Ministers' Meeting at Roxbury.
Jan. 12. Racine, Wis.
Jan. 13. Peoria, Ill.
Jan. 14. Urbana, Ill.
Jan. 15 and 16. Stockton, Ill.
Jan. 18 and 19. Trustees of General Convention meeting in Chicago.
Jan. 20. Joliet, Ill.
Jan. 23. Oak Park, Ill.
Jan. 24. Cleveland, Ohio.
Jan. 27. Livermore Falls, Maine.
Jan. 28. Waterville, Maine.
Jan. 30. Springfield, Mass.

MASSACHUSETTS MEN!

Save February 4th for The Big Men's Meeting!
Details next week.

* *

FIRST ECHOES FROM THE SOUTHERN SUPERINTENDENCY

The first meeting of the new trustees of the Alabama State Convention was held at the Exchange Hotel, Monday night, Dec. 20, 1920. There were present: Messrs. H. T. Crumpton and John R. Miller from Brewton, J. C. McGowin from Chapman, J. L. Barnes of Ariton, John C. Smith and Lyman Ward from Camp Hill and F. B. Bishop from Montgomery. Rev. Lyman Ward presided and Rev. H. T. Crumpton served as secretary. The first business was a report from Rev. F. B. Bishop on the situation at Birmingham. After a thorough discussion, it was voted to establish preaching services once a month in Birmingham, when Rev. F. B. Bishop will preach and act as pastor. A Sunday school will meet from week to week. The next item of business was a consideration of two of our dormant parishes, and Rev. H. T. Crumpton and Rev. F. B. Bishop were instructed to see what could be done at Notasulga and Rev. F. B. Bishop was requested to look over the Grove Hill situation as soon as convenient. It was also voted to hold meetings at Dothan and Andalusia as soon as the Superintendent's services would permit. Sampson and one or two other thriving cities were also suggested as possible fields for the Superintendent's activities. The trustees also voted to request at least four Sundays for a John Murray lecturer some time in the spring, and Rev. Lyman Ward of the John Murray Lectureship Commission and Rev. F. B. Bishop were instructed to enter into correspondence at once with the chairman of the Commission with regard to the matter. The Board, upon recommendation of Mr. Bishop, voted to begin at once the securing of an endowment fund. It was also voted to secure a publication for Alabama, and Rev. F. B. Bishop was appointed by the Chair as a committee of one to canvass the situation and report at the next meeting. It was voted that the committee meet quarterly.

* *

Some Worth-while Books

The Story of Doctor Dolittle. By Hugh Lofting. Illustrated. $2.25.

Written by an officer in the British army for his own children, who were loath to part with it even long enough for a publisher to read it! Doctor Dolittle is a lovable old doctor who has many animal patients and at last becomes the animals' own doctor. Responding to an emergency call from Africa, where the monkeys are

suffering from an epidemic, he meets with adventures and is presented with a new pet, the Pushme-Pullye, which has two heads so that it can talk and eat at the same time without being impolite! This unique creature charms the doctor and proves the source of a comfortable income.

Picture Tales from the Russian.
More Russian Picture Tales.
By Valery Carrick. Illustrated. Each $1.25.

Who would think that from grim and terrible Russia could come these quaint, humorous little folk tales? The story of Mr. Bun, of the dog Barbos, of the Peasant and his Duck, of Mr. Samson Cat and Mr. Bear-squash-you-all-flat, and so on, with drawings as quaint as the text, which is simple and "over and over"—children will love the books to rags!

The Story of Opal. By Opal Whiteley. $2.00.

Children from seven to seventy and upwards, who find happiness in beauty, love to read "The Journal of an Understanding Heart," a real story of a flesh-and-blood little girl who tells what she thought day by day. "I do so love to go on searches for the thoughts that do dwell near about."

Mary Marie. By Eleanor H. Porter. Illustrated. $2.00.

Mary Marie naively describes herself in her diary thus: "Father calls me Mary. Mother calls me Marie. Everybody else calls me Mary Marie . . . and I'm a cross-current and a contradiction"—but she is a dear and lovable girl who succeeds in being Mary to her austere father and Marie to her vivacious mother, and in reuniting them, winning the hearts of both girls and their elders. Mrs. Porter has written a powerful sermon against divorce in this delightful story.

Mitch Miller. By Edgar Lee Masters. Illustrated. $3.50.

The story of a year or two of a boy's life and his chum's in the Middle West, at a time fixed with more or less accuracy by a casual reference to the Cleveland-Harrison campaign. "Skeeters" Kirby, who tells the story, is the son of the county attorney, and his chum, Mitch, is the son of a clergyman—an impressionable, imaginative boy, a dreamer, to whom Mark Twain's characters are real. The boys dig for treasure, write "Tom Sawyer" a letter, and even run away to visit him.

John Burroughs—Boy and Man. By Dr. Clara Barnes. Illustrated. $3.50.

Intended for a boy's life of this popular author, who has witnessed the growth of the country from its pioneer days and has been the friend of the great men of each generation; and who, in spite of a diet of "pie for breakfast, pie for supper and pie for the dinner-pail," when he was a young country school teacher "boarding round," is well on his way to his eighty-fourth birthday. In the foreword he says: "My dear young friends: The most precious things of life are near at hand, without money and without price. Each of you has the whole wealth of the universe at your very doors. All that I ever had, and still have, may be yours by stretching forth your hand and taking it."

In the Great Apache Forest. By James Willard Schultz. Illustrated. $1.75.

Mr. Schultz's Indian stories are well known to a host of boy readers, and this one, in addition to telling of Indians, describes the exciting experiences of a Boy Scout who acted as a forest fireguard through an eventful summer and made an important capture.

The W. Chuck Family. By Pauline Stoddard Howard. Illustrated. $2.00.

Connected stories of quaint humor which will make a place for themselves in the "Brer Rabbit" corner of children's hearts.

The Book of Job. By Morris Jastrow, Jr. $4.00.

Professor Jastrow's monograph on the book of Ecclesiastes, published a year ago, entitled "A Gentle Cynic," created high expectation concerning his "Book of Job." The *New York Sun* called "The Gentle Cynic" "the finest book of Biblical criticism turning on one of the greatest poems of all time." Professor Jastrow's latest production is if possible superior to the former one. It is an admirable piece of criticism, literature of high quality and beautifully produced.

The problem of human suffering, discussed in the Book of Job, is of never ceasing interest. Every one, at some period of his life, raises the very questions that Job propounded, and his whole religion depends upon the answer. Professor Jastrow's translation, with his notes and history of the book, gives this ancient poem new life and inspiration. If one would know what the "Higher Criticism" is at its very best and if he would find new and intense interest in his Bible, he can not do better than to sit at the feet of this master.

* *

THE GOOD SAMARITAN SEES IT THROUGH

A community welfare story in three chapters by Rev. Frank Oliver Hall, D. D. Published by the Women's National Missionary Association. Free upon application to Miss Ruth Lamkin, 359 Boylston St., Boston, Mass.

* * *

WANTED

By a liberal religious organization in midwest, a Universalist woman of executive capacity and personal initiative. Must be familiar with history and ideals of Universalist Church. Should also have working knowledge of stenography and typewriting.

Inquire X, Universalist Leader.

Notices

DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS, INC.

The annual meeting of the Doolittle Universalist Home for Aged Persons, Inc., will be held at the Home, Foxborough, Mass., on Wednesday, Jan. 19, 1921, at 2 p. m., for the purpose of receiving all annual reports, for the election of officers and for the transaction of any and all business which may come legally before the meeting. "All members (Life, Sustaining, Annual) shall be entitled to one vote either in person or by proxy at any meeting of the corporation, except that no person shall be entitled to vote at an annual meeting unless his dues are paid in full to the date of said meeting."

George E. Leighton, Clerk.

* *

NOTICE

The regular meeting of the Board of Trustees of the Universalist General Convention will be held at St. Paul's Church, Chicago, Ill., on Jan. 18 and 19, 1921, for the receiving of reports and the transaction of such business as may legally come before said meeting.

All reports and matters of business to be presented at this meeting must be in the hands of the Secretary not later than Jan. 10, 1921.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

* *

MAINE FELLOWSHIP COMMITTEE

Rev. Alfred S. Cole has been received on transfer from the Massachusetts Convention and letter of transfer has been issued to Rev. George C. Boorn to the New York Convention.

Rev. Irving A. Towsley, now located in secular business in Farmington, has been dropped from fellowship with his own approval because of having left the active ministry to enter business.

Arthur M. Soule, Secretary.

* *

FLORIDA FELLOWSHIP COMMITTEE

Rev. Mary L. Hadley has been granted a letter of transfer from the jurisdiction of the Florida Convention to that of the Maine Convention.

A. Arnold Ross, Secretary.

* *

Obituary

Mrs. Helen M. Nichols

Mrs. Helen M. Nichols died at her home in Kingston, N. H., Nov. 30, at the age of seventy-seven. She was a lover of books and a woman of intellect. Hers was the Clara Barton type; in the sick-room she was the ever-ministering angel. No one took greater interest in the church than she. Although it greatly taxed her strength, she made the pilgrimage to Gloucester last summer that she might be a part of the Great Celebration. She will be keenly missed by her kindred, neighbors and church associates.

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THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

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JOHN A. COUSENS

President

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Crackling

The Washington official who says that Americans "do not function above the neck" has certainly never observed some of our girls chewing gum.—*Columbia (S. C.) Record.*

* *

Extremist Agitator: "Presently, my friends, the Government will hang themselves with their own rope, and then—it will be *our* turn!"—*The Looker-On (Calcutta).*

* *

We suppose Mr. Burleson has consoled himself thus: The first hundred jeers are the hardest.—*Boston Herald.*

* *

Customer: "Why, you've put your prices up again!"

Fishmonger: "Well, mum, I ask yer, 'ow else are we to fight the profiteer at 'is own game?"—*Punch (London).*

* *

"Why didn't you tell me I had a dab of rouge on the tip of my nose?"

"How do I know how you want to wear your complexion?"—*Exchange.*

* *

"Can't I get that number?"

"Not to-day," said the telephone girl not unkindly. "The lady of the house is telling a chum about her vacation."—*Exchange.*

* *

Mrs. Parker: "John, let's celebrate Christmas in some way we never did before."

Parker: "All right. We might try going to church."—*Life.*

* *

"Aren't you afraid America will become isolated?"

"Not if us farmers keep raisin' things the world needs," answered Farmer Corntossel. "The feller that rings the dinner-bell never runs much risk of bein' lonesome."—*Washington Star.*

* *

A lady who subscribed generously to the Unitarian Campaign specified that her gift should be devoted to three causes; namely, the Women's Alliance, the Laymen's League, and the *religious education of ministers!—Christian Register.*

* *

The lady of the house had occasion to object to the number of blouses her maid servant sent to the wash.

"Why, Mary," she said, "my own daughter doesn't send six blouses a week to the laundry."

"Perhaps she don't," replied the servant with great indignation, "and perhaps she don't go walking with a coal man."—*Pittsburgh Chronicle-Telegraph.*

* *

Our power problems will be settled when we find a way to harness the energy that consumes the chewing gum output.—*Richmond News Leader.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.

The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.

A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

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